

AicE-Bs 2012 Cairo
ASIA Pacific International Conference on Environment-Behaviour Studies
Mercure Le Sphinx Cairo Hotel, Giza, Egypt, 31 October – 2 November 2012
“Future Communities: Socio-Cultural & Environmental Challenges”

Between Colonial, Moslem, and Post-Independence Era, Which Layer of Urban Patterns Should Be Conserved?

R. Siti Rukayah^{*}, Bharoto, Abdul Malik

Architecture Departement, Engineering Faculty, University of Diponegoro, Jl. Prof. Soedharto,SH., Tembalang, Semarang, 50275, Indonesia

Abstract

Ancient maps reveal that Dutch colonial have covered *alun-alun* as the moslem city image like those in Jakarta, Surabaya, except in Semarang. Both Indonesian Moslem and colonial city experts cannot explain the phenomena. The *alun-alun* lama Semarang left its morphologic arthefac. Which layer of urban design should be conserved? To reveal the layer of the development, three dimensional picture by freehand modeling based on visual historical approach methode can be done as an early stage. The civilization era are in interaction, but tend to neglect the moslem city image. Further research is needed using a computer drawing, to get a clearly image of moslem city.

© 2012 The Authors. Published by Elsevier Ltd. Open access under [CC BY-NC-ND license](#).

Selection and peer-review under responsibility of the Centre for Environment-Behaviour Studies (cE-Bs), Faculty of Architecture, Planning & Surveying, Universiti Teknologi MARA, Malaysia.

Keywords: City's civilization era; conservation; urban pattern; morphology modelling

1. Colonial and Moslem Character in Alun-alun

There are many architecture conservation and urban design experts in Indonesia, but most of them are still orientated to the remaining of Dutch colonial. Roosmalen, 2005 and Budihardjo, 1997, mostly reveal the remaining of Dutch colonial in Indonesia. It is widely known that architecture and city history in Indonesia have phases that begins with traditional remaining, the penetration of Islam civilization in 13-15th century, Dutch colonialism in 15th century, and then independence era in 1945. Extended Dutch colonialism did leave behind a beautiful urban design in various cities. Most experts are only focusing on

^{*} Corresponding author. Tel.: +628122812825 ; fax: +6247473143.
E-mail address: tututrsiti@yahoo.com.

that era. They have not revealed the layering of colonial civilization on the previous layer (Islam) or cities with Moslem's character.

Cities with Moslem's character (in Java's north coast) are often researched by Moslem's city archeologist, such as Tjandrasasmita (2000a) and Andrisijanti (2000). Characteristic of cities in Java north coast have same pattern of alun-alun, which there was mosque in the west side, governmental office in south side, and market in north or south east side of it. There are speculations that this pattern is orientated to city concept of Indonesian kingdoms, like Majapahit in 8th century, Mataram Islam in 13th century (cosmologist). However, Rukayah (2007) shows that the concept of Islam cities had driven away from its root in cosmological concept. Islam did not recognize "cosmic strength" or cosmic symbolization. It's assumed that the function of alun-alun in front of the mosque was an extension of the mosque's yard to contained more people and also as a yard for Keraton. The location of alun-alun was on the edge of traffic (river or sea) as waterfront concept.

In Semarang, the layer of development phase from the early era (Islam period), colonial era, to post independence era can be traced. Meanwhile Jakarta and Surabaya, as the large cities, have lost its former shape. Rukayah's, 2010, stimulates an extended research that there was an effort from Dutch colonial to cover the characteristic of indigenous urban design. In still traceable Semarang, appears that the development of open spaced market into a permanent into a permanent building by the Dutch colonial is in fact occupying some part of the alun-alun. This development is of course contradicting the concept of conservation that new developments are not supposed to tamper or replace the priceless artifact from the past. But by the year of 1930s, that rule was still a stranger. In alun-alun lama Semarang, marketplace building designed by Thomas Karsteen (1931) is now an icon of conservation left behind by the colonial that was obviously built on a land with character of Moslem downtown.

During post-independence era, due to the increasing and flooding market activities to the west side of the alun-alun, government built a permanent marketplace (Pasar Yaik) western of Karsteen's Pasar Johar. Pasar Yaik then covered the alun-alun even more. Thus, in the 1970s, open space of the alun-alun lama Semarang was gone.

1.1. Research questions

Referring to constitution no 5/1992 about Objects of Cultural Heritage (The Republic of Indonesia Law, 1992), the conservation is a strain of action directed to restore the nature of objects of cultural heritage and strengthen the structure if necessary, that are maintainable from the archeological, historical, and technical meaning in the effort of preserving objects of cultural heritage. Then what about the case of *alun-alun lama* Semarang?

1.2. Research purpose

The purpose of the research is to discover a layer of urban design development from several eras and find area viewing unit that gives direction to the scope of historic city conservation.

1.3. Benefit of the research

The findings are expected to enrich the historic city image as an input to the city government in regulating conservation. The effort of conservation in the city which have layering historic development may be not only focussing in one era but also create the dialog with the previous era.

2. Theoretical Discussion

2.1. *Historic city conservation*

Referring to Lynch, 1960, there is an area viewing unit that gives direction to the scope of historic city conservation. He argues that there are five key elements, such: path, edges, district, node, and landmark, as a characteristic image about city's environment. Researchers observe the scope of viewing unit of Lynch, 1960, because it connects with the cases that are observed in the former alun-alun where different civilizations artifacts (colonial, Moslem, and independence era with character in each era) are found. If we refer to this viewing unit, then the image of former center of Semarang has lost its character. Different with Lynch, non-physical image of a city was stated by Rukayah, 2010, formed by the existence of market activity in open space. Market activity is a place (space with human value), and alun-alun is a space (artifact value), in accordance with Trancik, 1998. In an international seminar in Bangkok, 2012, Rukayah stated this as a relationship between contain and container.

2.2. *Centres of Moslem Cities in Indonesia*

Center of Moslem cities in Java are marked by the existence of Keraton, mosques, and alun-alun as special traits of cities in the north coast of Java, Tjandrasmita, 2000. Meanwhile Andrisijanti, 2000, emphasizes at a concept of Islamic Sultanate city, be it in the rural areas or throughout the Java North coast. Alun-alun from Hindu era, colonial era, post independence era. It was discovered by several researchers such as Wiryomartono, 1995; Handinoto, 2005; Murdjoko, 2005; and Rukayah, 2005, that the concept of Muslim city throughout the north coast of Java is strained away from Hindu's concept; alun-alun is not a cosmic space nor a straight square. Rukayah, 2010, stated the transformation of alun-alun into an economic space, thus she advised a conservation effort to the concept of traditional downtown. It is true that until this moment government rules have not issued any policy regarding urban design conservation yet, only as far as rules about buildings of cultural heritage.

2.3. *Colonial cities in Indonesia*

Roosmalen, as a planner from the Netherlands had concentration in the development and the morphology of Java colonial cities and buildings. Several researchers about colonial buildings and their environments, like Budiharjo, 1997, are more focused to the problem of Dutch colonial urban settlement and remaining buildings from the colonialism. No one has yet to discuss that some of the city space designed by the colonialism are built on top of the crumbs or the concept of city made by indigenous people.

2.4. *Alun-alun/Indonesian traditional downtown*

The term of alun-alun in Java, has developed over time. Some researchers like Tjandrasmita, 2000; Andrisijanti, 2000; Wiryomartono, 1995; Handinoto, 2005; Murdjoko, 2005; Rukayah, 2010, classify into several stages : Majapahit era (8 century), the era of Islam (13 century), Sukarno era (early 1970s) and the Modern era (after the penetration of modern retail in the 1970s). Alun-alun in the Majapahit era known as the cosmic space. Alun-alun in Islamic era, no longer use the concept. During that time, sultanate as the rulers have double role as a khalifatullah ing alaga sayyidin panatagama, which means that Sultan has a role as a leader of religion and government. The philosophy of Sultan's position is reconstructed in the design of the downtown, where Keraton (government central) and mosque (religion central) are located in

alun-alun. Events that are held in alun-alun are controlled by the institution of Keraton and mosque. Mayer, 1906, described in Melayu-Dutch and Dutch-Melayu dictionary , aloen-aloen (Indonesian old spelling) is an open space in front of Keraton. In the era of President Soekarno, he built a replica of the alun-alun, in Semarang city (1969s), to replace the loss of the alun-alun lama (in old Semarang city). Currenly, in the era of globalization of modern retail, some square transform into economic space.

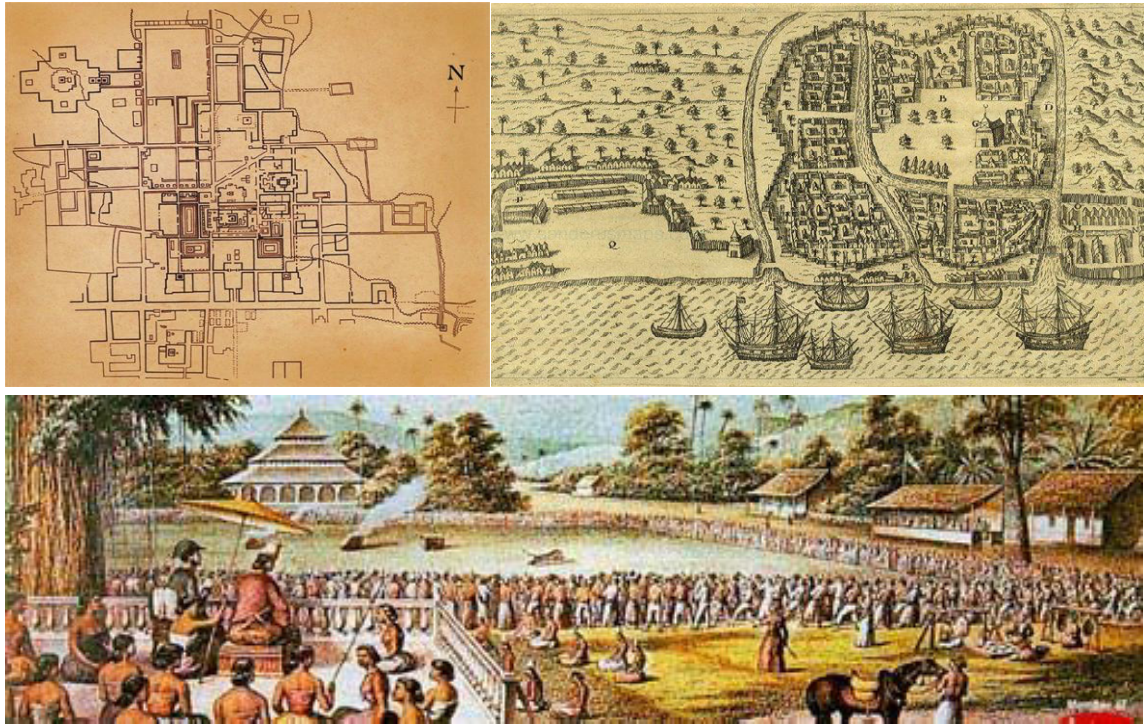


Fig.1. (a) Alun-alun in Majapahit Era.; (b) Alun-alun in Islamic era, Banten.; (c) Alun-alun, reconstruction of the philosophy of the sultanate have double role , as rule of government and religious
(Source: (a) Santoso, 2008; (b) www.swaen.com/antique-map; (c) Chromolithografie van C.W. Mieling naar L.H.W.M. de stuers, 1865. Collectie KITLV)

2.5. Area with overlapping character of urban development

From the discussion theory, it can be concluded that alun-alun in Moslem era is a downtown with character of Sultanate or Moslem city. When the Dutch colonial downtown then rose side by side or on top of it, then what kind of conservation concept should be implemented has yet to be touched by researchers.

3. Research Methods

It obviously needs a data-mining in the past, revealing data in the present, even creating a model in each era to see how artifacts interact the image of the city. Thus, this research is done by mixing historical, naturalistic, and modeling (depicting city's morphology) method, or mix-method, Ridenour, 2008.

To peel the historical layers of city development, according to Martin, 2004, traditionally historicists focus only on written source as the main source and forget the power of photographic source. Photos are often seen as a decoration of a text. Old pictures and ancient maps that were donated by Tropen museum since 2007, historicists' collections, archives, became a main source. Some ancient maps showed the spatial morphology in downtown Jakarta, Surabaya, and Semarang, to be compared until the uniqueness of Semarang was found. To historically analyze within the urban design according to Cliff, 1999, the key for development in the future is to precept the spirit of place, by peeling the historical phase up to being a modern city. Understanding why it happened is a key for future activities. The wealth of the real definition of urban is a product that resulted from a long historical process of its city development.

Naturalistic method is used to obtain present data. According to Muhadjir, 2000, researchers took the field without any theory. The location of the research area is alun-alun and surroundings. Modeling method using three dimensional picture of the area is used to obtain a three dimensional meaning, Groat, 2001. Computer modeling to have accurate image is indeed doable, but freehand modeling can also be done as an early stage.

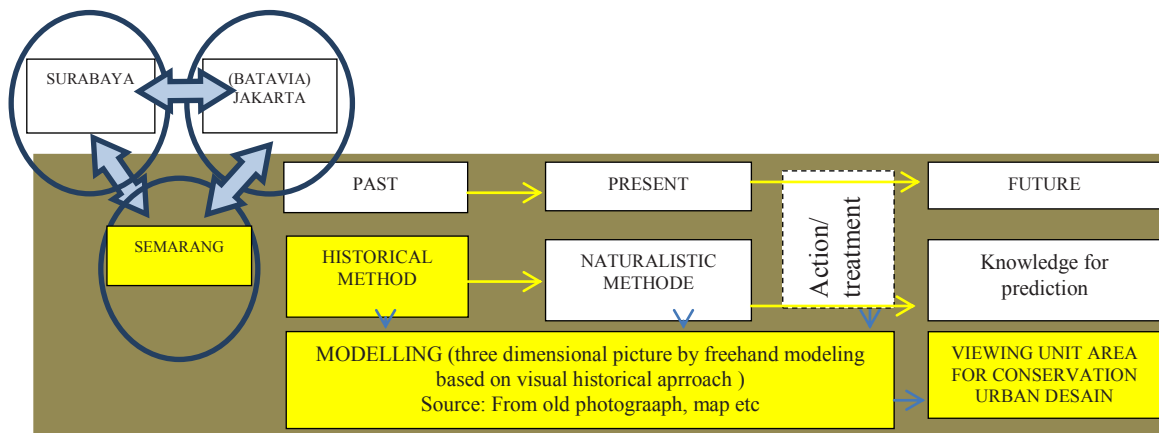


Fig. 2. Mixed Methode. Three dimensional picture by freehand modeling based on visual historical and naturalistical approach method

(Source: researcher's analysis, 2012)

4. Downtown in Jakarta, Surabaya, and Semarang

The spreading process of Islam through trading path and marriage with noble class surfaced cities with Moslem character in Indonesia, mainly in Java. Downtown consists of alun-alun, Keraton or government central, mosque on the west side, market on the north side, close to the port (Tjandrasasmita, 2000). Jakarta (Calapa), Surabaya (Churabaya), and Semarang (Pragota) own a similar characteristic at the beginning of their developments. All three have been recorded in travel records of foreign sailor like Tome Pires, Ma Huan, Valentyn, Johannes Rach, and etcetera.



Fig. 3. East Indies 1596, Jakarta (Calapa), Surabaya (Churabhaya) and Semarang (Pragota) as the trading city in the northern coastal of Java, own a similar characteristic at the beginning of their developments, Moslem city
(Source: Heuken, 1997)

Jakarta and Surabaya will be discussed limited to give depiction of the former downtown. A more detailed explanation is directed to Semarang.

4.1. Surabaya, Keraton Downtown

Surabaya is a village on the edge of Berantas River as one of the most important crossing spot throughout the river (Trowulan I inscription numbered 1358 M), written in an ancient book named Negara Kertagama written by Mpu Prapanca, in Handinoto 1996. According to the hypothesis of Von Faber, Surabaya was raised at 1275 M by King Kertanegara as a new settlement for his soldiers that succeeded in eliminating Kemuruhan rebel at 1270 M. The pattern of city arrangement in Surabaya at early years is explained by Van Faber, 1953. He believes that Surabaya is located northern of Glagah Arum with the border of Kalimas in the west and Pegirian River in the east. Because of the massive war in 1719, the heritage of the downtown is not brought down, Graff, 1986. (Handinoto 1996).

Depiction about Surabaya's early years, explained by Artus Gijssel by the knowledge about the structure of city space in Java.

".....The palaces is located in city area, approximately near the river, surrounded by large walls and inside were houses (like common Javanese Keraton). In front of the gate located an alun-alun with beautiful trimmed banyan tree. The market is located in front of the Keraton....."

Agreeing with Gijssel, Valentyn, a Dutch sailor at year 1706, pictured:

".....Surabaya is famous with 10000 house settlement under a power of a prince. Prince dwells inside a beautiful palace and owns a large beautiful cage for his elephants. He's often seen taking a walk... roads in the city are wide and the alun-alun, where war training is regularly held, is made very beautiful. Between the palace and the Dutch fort located a vast market"

Their description can be found in Surabaya's first map, 1677. The map was used by Mataram's accomplices (VOC) to rule Trunojoyo in Surabaya Kraton (Image a).

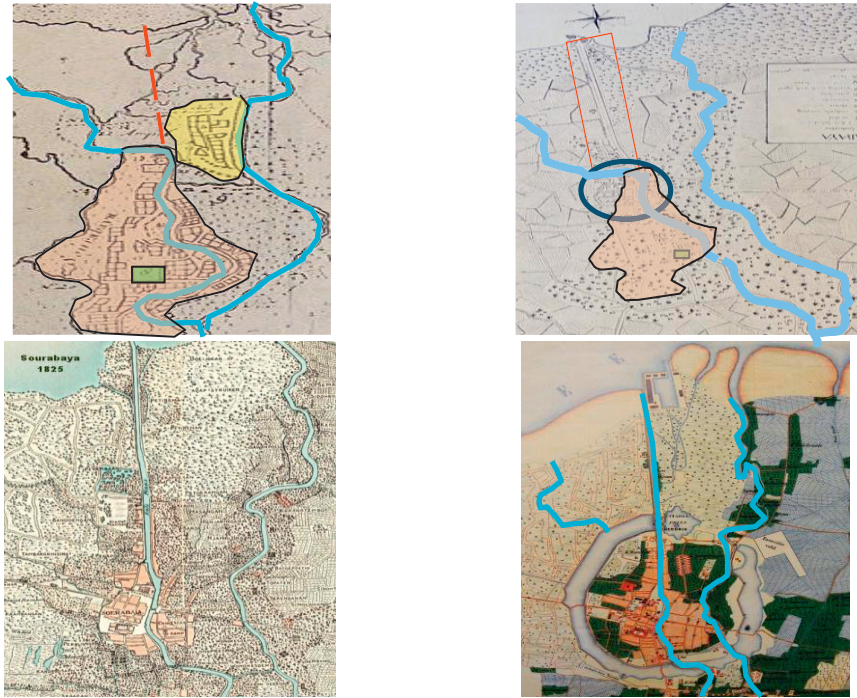


Fig. 4. Surabaya's Morphology, with downtown as a *Keraton* central at first; (a) Map year 1677, reconstruction of Kraton Surabaya's early years. Red is the approximate area of Kraton Surabaya. Green is the approximate alun-alun. Red line is the plan of Kalimas river to be straight of for the future; (b) Surabaya Map year 1787, Kalimas is straightened, blue circle is Dutch settlement; (c) Surabaya map, 1825; (d) Surabaya map, 1867 (Source: surabayatempodoloe.blogspot.com.)

At year 1787 Kalimas river was straightened. The positioning of the fort is right at the north side of indigenous settlement/ traditional downtown. At year, 1825 traditional downtown no longer appeared. Above the indigenous settlement was already built colonial downtown. In the map year 1867 Dutch government planned to surround Surabaya with expensive forting system, but the project was left unfinished.

4.2. Jakarta, City Centre of *kesultanan Islam*, Jayakarta

According to Grijns, Nas 2007, Batavia was built at year 1619 as a fort and trading post in a city port Kelapa, which surrendered to Banten and at that time was named Jayakarta. Dutchmen destroys the indigenous settlement and made Batavia a clone of their hometown in Netherlands. Agreeing with Grijns, Heuken, 1997, stated that the destruction of indigenous downtown or Kraton Jayakarta was under the lead of JP Coen in 1619. Not even one building was left behind from Sunda Kelapa or Jayakarta, except for its name, Padrao stone, and probably Prince Jayakarta's tomb stone.

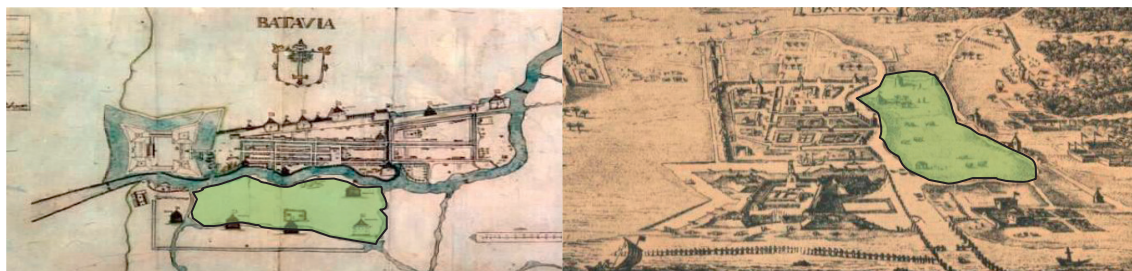


Fig. 5. (a) Batavia seen from aerial view, 1629; (b) Bird's eye view – Vogelvlucht. Keraton center is the approximate in green color area. The colonial city was built at eastern of Keraton center, Ciliwung River that had not been straightened yet

(Source: (a) Heuken, 1997; (b) Reseachers' analysis, 2012)

Sketch of Batavia map from aerial view, which is around year 1628. The city was built at eastern, Keraton remaining was on the western of Ciliwung river that had not been straightened yet. Center of indigenous city was surrounded by river as a fort.

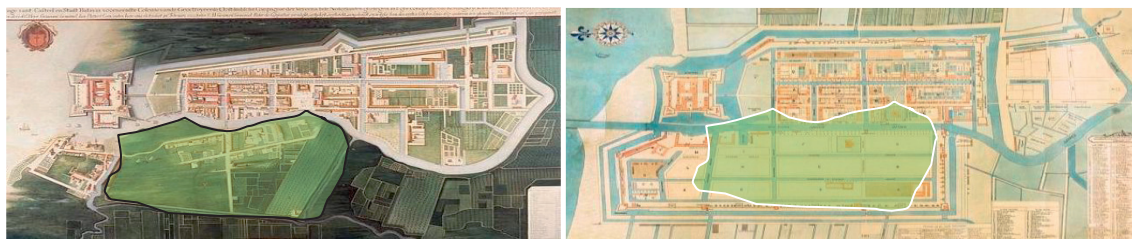


Fig 6. (a) Batavia. 1667, center of urban settlement that formerly stood on the east side of the river expanded to the west side, built on top of the Keraton remaining (green color); (b) Ciliwung have been straightened, the Dutch colonial settlement finally finished

(Source: Heuken, 1997)

Batavia map built by JP Coen already showed a sign of surrounding wall. The expansion of the city was directed to the West side of Ciliwung river, on top of the remaining of Keraton Jayakarta.

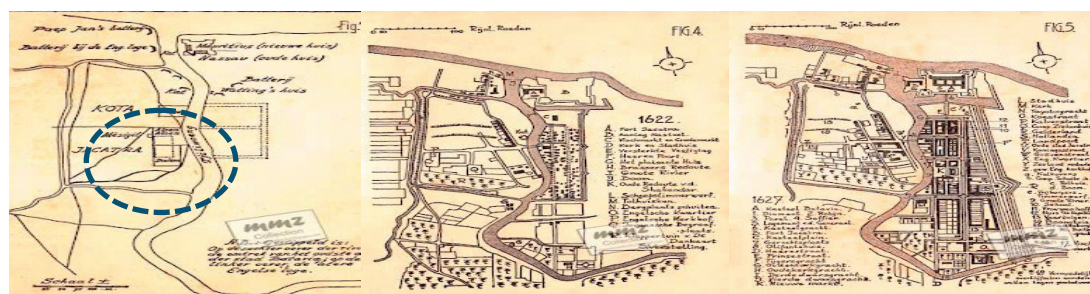


Fig 7. (a) Reconstruction of the Keraton Jayakarta's location. The downtown's structure composed by alun-alun, mosque on the west side, Dalem on the east side, and market on the north side; (b-c) Its development. Dutch Kasteel existed at 1619 according to JW Ijzerman

(Source: (a) Heuken, 1997; (b) Tjandrasmita, 2000, mmz collection)

4.3. Semarang, the City Center of Moslem

Different with the two previous cities where the old towns are gone, alun-alun lama Semarang is still intact.



Fig 8. Center of the Old Town in Semarang, *Dalem* and *alun-alun* with the colonial city as the background, painted by Johaness Racht (1857)
(Source: skyscrapercity.com.)

4.3.1. Structure and composition of the downtown

Structure and composition of the former downtown Semarang was pictured clearly at the map of Semarang City Plan year 1695 (*Plaan van het Fort en oleggende van Samarangh* or Plan of Upper Fort and the Situation Looks Semarang). Javaanse Temple/Mosque was located western of Semarang river close to the Dalem/Indigenous Government Office. Southeastern of Dalem was a vast field/*paftee baan* (*paseban*)/a place for “seba”/alun-alun. Location of the *Pasjaars/Passaars* of Mark Plaatsen or a yard where the new market activity was pictured at the map of Semarang City Plan year 1800 (*Plaan of Platte Grond van Samarangh met dies Environs op een afstand* or Plan / Looks Upper Plains Semarang and surrounding environment). Year 1705, Semarang was officially surrendered by Mataram to Dutch. Since then the political authority of indigenous ruler disappeared. Semarang’s development no longer followed the pattern /traditional concept, as seen at map (*Plan of Platte Grond van Samarangh met het Dies Environs op een Afstand*).

4.3.2. The resistant market activity

Market embryo in open space under the Johar tree at year 1930 was planned to be a permanent building (*Pasar Johar*) that ate up part on the east side of the alun-alun. Alun-alun was no longer facing Kali Semarang directly. However, the number of merchants is increasing. At year 1934, a part of south alun-alun that was meant to be a *stadstuin* (common ground owned by the Government) along with the western alun-alun (*aloon-aloon west*) were occupied as *Pasar Yaik* during the night. This market was then made permanent at 1982. Truthfully, when *Pasar Yaik* was still held every evening, alun-alun Semarang was a recreation spot for citizens from all over Semarang. (1956, Published by Bakoenoen Semarang; Prana Agency Service, 1953).

Year 1970s, in front of alun-alun, SCJ shopping complex/Matahari Johar was built, and in the site of the former Regency Office/Kanjengan a modern shopping complex and Kanjengan cinema were built. Truthfully, polemic rose around those plans. They believed Kanjengan was a historical asset that needed to be conserved. In the north side of alun-alun (ex-bus station), BPD (bank), hotel, and Metro

supermarket were built. At year 1984, government built a block of stores in open space that used to be Kanjengan's parking area. Even though modern retails were built around alun-alun, the activity in traditional market still exists until today; it even beats the modern retails and force them to close down.



Fig 9. The serial of Semarang map that become sources for three dimensional modelling. (a) Semarang (1695); 1. Fort; 2. Javaanse negorij; 3. Chineesche negorij; (b) Alun-alun pictured in detail in Map Semarang 1500s. *Dalem* in the south and *Pakauman* (Moslem settlement) in west side; (c) Alun-alun in colonial era, some of colonial building have occupied in eastern side, facing kali Semarang; (d) Alun-alun in google map 2012, mosque still exist in western side, open space in front of the mosque have can be clearance from the market as a yard for mosque and government office. The function of yard is to contain more people in religious ceremonial (Source: (a) Handonoto, 1999; (b) Skyscrapercity.com; (c) Boomer,1995; (d) Google map, 2012)

5. Discussion Analysis

To enhance the believability of the result that was found based on historic and naturalistic approaches; a modeling method is then used to obtain graphical explanation. By using ancient Semarang map, sketch/old photos, old aerial images, current aerial images, and ancient photos of buildings, researchers try to reconstruct the development phases of alun-alun lama Semarang. The three dimensional picture will given based on the modelling of the alun-alun lama development backward to the beginning.

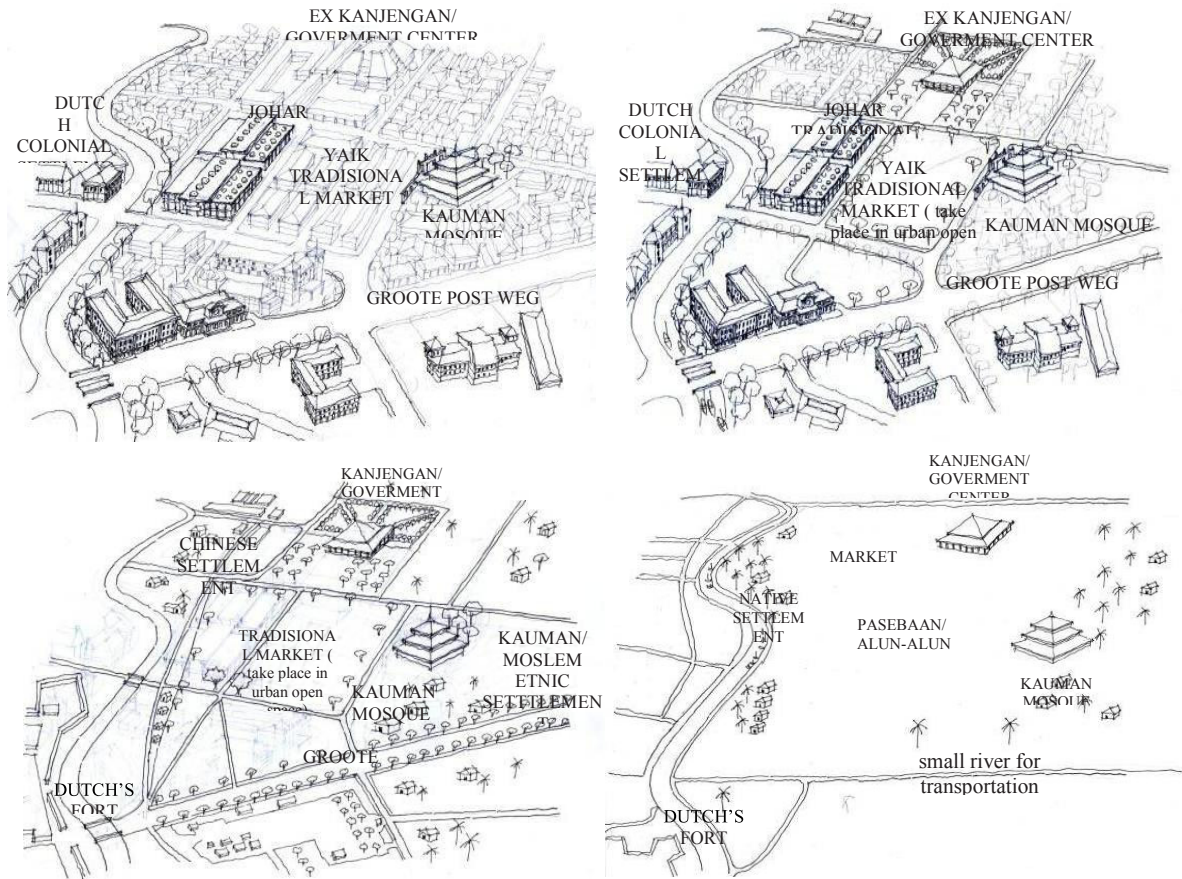


Fig.10. The serial three dimensional image from the development of *alun-alun lama* Semarang; (a) Currently condition according to Googlemap, 2012, figure in bold is heritage building from Dutch colonial era, except the mosque. Land of the *alun-alun lama* covered by building; (b) Backtrack to the 1930s. Image Reconstruction processed from data taken from, Jong Kie Tio (2004), Brommer (1995), Map of Semarang in 1719, 1800. Square of the old west side has not been covered by the market Yaik. Yaik market activity still in the open space of the square. Square of the old North side not covered by Metro Hotels and department stores, shopping center Johar; (c) According to City Plan year 1695, map of Semarang City Plan year 1800, alun-alun lama have formed like a kite. Square divided by lines (groote post weg) connecting the Dutch colonial fort with urban expansion towards the West (Bulu region); d. According to map of City plan Semarang 1719, drawing image by Johannes Racht, 1857, the form of alun-alun lama Semarang completely overlooks the river Semarang. (Source : researcher's analysis, 2012)

5.1. From traditional space to economic space

Dutch colonial moved the government central from Jepara to Semarang at the east side of Kali Semarang, near the indigenous hometown and built a fort. Chinese settlement moved to the South side. Due to the population growth inside the fort, different with Jakarta and Surabaya, colonial government developed a city planning to Bulu district and here then built a new downtown (1700s). Between the fort and the new downtown was built a groote post that connected cities on the northern Java right through the alun-alun lama.

Road track Groote Post cut alun-alun into two parts. Along the side of the road grows colonial buildings like Post and Telegraph Office, Governor Office, Dibya Puri Hotel, Papak Building. Even the embryo of traditional markets near Kali Semarang (Pasar Johar, Pedamaran, Bubakan) was united by Dutch Colonial and made into a modern market in its era that occupied some area eastern of alun-alun. As a result, alun-alun no longer faced Kali Semarang. The characteristic of a perfect Moslem city along the Java's north coast is now gone. Modern markets replaced mosques as landmarks of the regions. Kali Semarang is no longer the edge, replaced by the postal road track.

When the Pasar Johar's merchants flooded alun-alun (1950s), the area image as a traditional space was gone. Alun-alun was no longer an expanded space for the mosque but an economic space, and people's recreation center, mainly during the night.

In the book of Trading and Tourist in 1956, it was predicted that:

".....it is highly possible that in the future day alun-alun Semarang will be swallowed entirely for market....."

This prediction was proven true at 1970s. The spread of alun-alun was lost and the image of former alun-alun as the downtown faded away. The mosque and dugder tradition when nearing Islam's holiday was the last remaining that still characterized traditional downtown.

5.2. The conservation design

It is difficult to restore the shape of the square as at first. The peel of a layer of urban design development from several eras, find an area viewing unit that gives direction to the scope of historic city conservation. The moslem era layer left behind little open space of the square (now occupied by the market Yaik) in front of the mosque. When we return the part of area of the square become a yard, the result is the mosque become a land mark and the clearance of open space make the moslem visual character easily to be recognize. The next strategy is to restore form and function of Kanjengan as the center of government. In addition to functioning as the center of government, will also serve to driven ceremonial and cultural event that still resist until today (dugderan: ceremonial event to facing fasting month/ Ramadhan) Events from traditional market located in ground floor of the yard alun-alun lama and yard of Kanjengan.

5.3. The sustainable design space

The effort of restoring alun-alun fully to its initial form is indeed difficult to do, as well as to diminish colonial building as constituted building/cultural heritage. However, there was an effort to restore the city image based on Lynch, 1960, that is to return the mosque as a landmark, restore the alun-alun right in front of the mosque (this is still possible because Pasar Yaik does not have unique architectural character) to be an open space. Reconstructing the form of Kanjengan office by adding new functions and restores its yard. Elevating alun-alun to design the space below to contain the ex-merchants of Pasar Yaik and Kanjengan will then return the function of alun-alun to the yard of the mosque and Kanjengan. The

elevation of alun-alun will be a visual boundary between rituals in the mosque and the secular activities in Pasar Johar. Image alun-alun as a Moslem city (Tjandrasmita, 2000; Inajati, 2000) is expected to reappear.

According to Trancik, 1988, Rukayah 2012, giving container to merchants under alun-alun and the open space above it is an effort to conserve market activity that has been done by local people and has been selected in the history of alun-alun's development. Thus the market will be the local character and the conservation effort does not only cover the physical artifacts but also the human activity that fills in the artifacts (contain and container).



Fig 11. The concept of conservation design is to maintain the container and the contents of the alun-alun lama and the concept of sustainable design space history between moslem and the colonial era

(Source: Researcher's analysis, 2012)

6. Conclusion

The effort of conservation container (alun-alun with moslem character) and contain (traditional market activities in urban open space) actually complementarry to constitution no 5/1992 about Objects of Cultural Heritage (The Republic of Indonesia Law. 1992). The conservation is a strain of action directed to restore the nature of objects of cultural heritage and strengthen the structure of moslem character with mosque and alun-alun as a landmark. In the case of alun-alun lama the conservation efforts still can be done. The mosque which still exists to this day. Religious ceremonies welcoming the month of Ramadhan (fasting for Muslims) is still ongoing. Traditional market activity is increasing, and even lead to collapse of modern retail. Thus refers to the Lynch's theory (1960), image as a city of muslims more strongers than colonial image. Only to focused on efforts to conserve works of Thomas Karsten (Johar market) is very dangerous, because it will eliminate the actual image.

6.1. Dialogue of colonial and moslem conservation as a continuous historic space

Based on the morphologic series, there is an area viewing unit that gives image direction as a Moslem city as a scope of historical city conservation. Not only the physical artifacts, like Lynch (1960) stated (path, edges, district, node, landmark), but also local activity in trading/traditional market. Aside from that, the religious tradition that is everlasting because of the existence of the mosque and Moslem settlement as a trail with strong bond. According to Budiardjo (2007), several artifacts from different civilizations (colonial, Moslem with conservative value) are taken care of to make it a collective memory for its people. Thus the existence of colonial building in the space with Moslem city character make the alun-alun lama as a continuous historical space.

6.2. Knowledge finding in order to complete the theory

The findings of conservation in contain and container completes the conservation knowledge that has been focusing to the activities of physical artifacts. The activity of local people that has been attached in it requires efforts that equal to the life of the space. Besides, the finding of knowledge that some colonial works were built on top of/side by side with indigenous downtown with Moslem character is a new knowledge as a continuous historical space.

6.3. Knowledge finding as a predicting means

Connection of contain and container from market activity to the artifacts of Moslem downtown predicts that market activity cannot be taken away from its container, nor changed into modern retail. The finding of conservation concept of continuous historical space can be generalized at someplace else with similar case.

7. Recommendation

This research has contribution to the conservation efforts for countries with protection needs to historical artifacts (Netherlands and Islam countries). To conduct conservation, not only on the physicality but also on the filler, gives direction to the decision makers and local government to not change traditional market into modern retails. The character of traditional market in open space is a history root that has been selected throughout the history's development and stays resistant until today. This research results in extended research question which is; how to concervate alun-alun as traditional city character of Java. For further research is needed using a computer drawing, to get a clearly image of moslem city.

Acknowledgement

For the completion of this research, authors give thanks to Allah SWT and thank to Local Planning Government Semarang (Badan Perencana Daerah/ Bapeda Semarang) for the support of data about some of map Semarang, to Local Archive Government Semarang, for their support about some serial map and photograph of old Semarang, and our Laboratory, Design, History and Conservation Architecture Engineering Department, Diponegoro University.

References

- Anonym. (1703). *Caarte Gemaart Ter Ordre Van Den Edelen Heer Herman De Wilde*, Raad Ordinair Van India, Veld Overste En Opper-Bevelhebber Over De Krygsmacchten der E. Maatschappy. Soo Te Water Als Te Lande Van Weg Tusschen Samarang EN Cartasoera. Naaukeurig Waargenoomen in de op togt gedaan in't laar 1703 den 14 Oktober.
- Anonym. (1708). *Kaarte Van De Vesting Van Samarang Gemeeten in 1708 door GV.Brockhuysen*.
- Anonym. (1953). *Picnic ke Sjurga Djawa Timur*. Prana Agency Service. Semarang.
- Anonym. (1956). *Buku Petunjuk Alamat Dagang dan Touris Djawa Tengah*. Semarang: Penerbit Bakoenen.
- Adrisijanti, I. (2000). *Arkeologi Perkotaan Mataram Islam*. Yogyakarta: Penerbit Jendela.
- Budihardjo, E. (1997). *Preservation And Conservation of Cultural Heritage In Indonesia*. Yogyakarta: Gadjah Mada Unneversity Press.
- Broomer. (1995). *Samarang Beld van Een Stad, Asia Mayor*.
- Cliff, Moughtin, Cuesta, R., Sarris, C., & Signoretta, P. (1999). *Urban Design Method and Technique*. Architectural Press, A division of reed educational and professional publishing ltd. A member of the reed elsevier plc group.
- Groat, L. (2001). *Architectural Research Methods*. New York: John Willey & Son, Inc.
- Handinoto. (1996). *Perkembangan Kota dan Arsitektur Kolonial Belanda di Surabaya 1870-1940*. Yogyakarta: Penerbit Andi.
- Handinoto. (1999). *Lingkungan Pecinan Dalam Tata Ruang Kota Di Jawa Pada masa Kolonial*. Dimensi Teknik Sipil, 27(1), 20 – 29.
- Hartono S. & Handinoto. (2005). *Alun-Alun Dan Revitalisasi Identitas Kota Tuban*. Jurnal dimensi Teknik Arsitektur, 33(1), 131 – 142.
- Heuken S.J., A. (1997). *Tempat-Tempat Bersejarah di Jakarta*. Jakarta: Yayasan Cipta Loka Caraka.
- Lynch, K. (1960). *The Image of the City*. Cambridge MA: MIT Press,.
- Martin, J. & Martin, R. (Ed.). (2004). *Every Picture Tells A Story. Seeing is believing? Approaches to Visual Research*. Leicester: University of Leicester.
- Mayer, TH. (1906). *Practisch Maleisch Holandsch en Holandsch Maleisch*. NV. Semarang, Soerabaya, Bandoeng: Boekhandel en Drukkerij v/h G.C.T Van Dorp & Co.
- Moerdjoko. (2005). *Alun-alun Ruang Publik Bersejarah dan Konservasi*. Jakarta: Penerbit Universitas Trisakti.
- Muhadjir, N. (2000). *Metodologi Penelitian Kualitatif*. Penerbit Rake Sarasin.
- Ridenour, C. & Newman, I. (2008). *Mixed Methods Research, Exploring the Interactive Continuum*. Carbondale: Southern Illinois University Press.
- Roosmalen, P. (2005). *Expanding Grounds, The Roots os spatial Planning in Indonesia*. In F. Colombijn, M. Barwegen, P. Basundoro, and J.A. Khusairi (Eds.), *Kota Lama Kota Baru; Sejarah Kota-Kota di Indonesia*. Yogyakarta. Ombak.
- Rukayah. (2005). *Satu Lagi Potensi Wisata Sejarah, Temuan Typologi Konsep Alun-alun di Jawa, Kreasi Muslim Cina Anak Buah Cheng Ho*. Pemenang ke 3 Lomba Penulisan Tingkat Nasional Cheng Ho dan Kaitannnya dengan Indonesia. dalam rangka peringatan 600 tahun pendaratan Cheng Ho.
- Rukayah. (2010). *Simbiosis di ruang Terbuka Kota Simpang Lima Semarang*. Unpublished undergraduated dissertation. Universitas Diponegoro.
- Rukayah, Bharoto. (2012). *Bazaar In Urban Open Space As Contain And Container Case study : alun-alun lama and Simpang Lima Semarang, Central Java, Indonesia*. Mohamed Yusoff Abbas, Anniz Fazli Ibrahim Bajunid, Nik Farhanah Nik Azhari (Eds.). Proceeding (final draft). AcE-Bs 2012Bangkok ©ASEAN Conference on Environment-Behaviour Studies Siam City Hotel, Bangkok, Thailand, 16-18 July 2012 . Way of Life: Socio-economic & Cultural Context.
- Santoso, Jo. (2008) . *Arsitektur Kota Jawa Kosmos, Kultur dan Kuasa*. Centropolis.
- Tio, J. (2004). *Kota Semarang dalam Kenangan*. Semarang.
- Tjandrasmita, U. (2000 a). *Pertumbuhan dan Perkembangan Kota-kota Muslim di Indonesia dari Abad XII sampai XVIII Masehi*. Kudus: Penerbit Menara Kudus.
- Tjandrasmita, U. (2000 b). *Penelitian Arkeologi Islam di Indonesia dari Masa ke Masa*. Kudus: Penerbit Menara Kudus.
- Trancik, R. (1986). *Finding Lost Space*. New York: VNR Company.
- The Republic of Indonesia Law*. (1992). No.5/1992 regarding Cultural Heritage (povisional Translation).
- Wirymartono, A. B. P. (1995). *Seni Bangunan dan Seni Bina Kota di Indonesia*. Jakarta: PT. Gramedia Pustaka.